

5559 A Auchinleck (A)
S E R M O N
PREACHED ON THE 2
XXX Day of January 170³/₄
A T
Coupar of Fife.

Pfal. CIX. 1. The mouth of the wicked, and the mouth of the deceitfull
are opened against me: they have spoken against me with a lying tongue.

3: They compassed me about also with words of hatred: and fought against
me without a Cause.

4. For my Love, they are my adversaries: but I give my self unto Prayer.

5. And they have rewarded me evil for good, and hatred for my Love.

I. Pet II. 17 Fear God. Honour the King.

Matth. XXI: 38: They said among themselves, this is the Heir, come, let
us kill him, and let us seise on his inheritance.

39: And they caught him, and cast him out of the Vineyard, and slew him.

Remember not, Lord, our offences, nor the offences of our forefathers, neither
take thou Vengeance of our sins, Spare us good Lord, Spare thy people whom thou
hast redeemed with thy most precious blood, and be not angry with us forever.
Spare us good Lord.

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son, for the Author 1704.

ST. M. O. R.

NOT TO BE USED

XX



ST. M. O. R.

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TO

the Right Honourable
James Earle of Panmuir,
Lord Briecken and Navar,
Baron of Ballumbie &c.

MY LORD

WHEN I was once perswaded to suffer this sermon to go abroad, and pass into the Eye of the censuring World, I soon resolved upon an address to my noble Patron, even to your Lordship, by this Dedication, as an Evidence and testimony of the thankfull devotions of my heart for the favours and obligations your Lordship was pleased to lay upon me. And tho I were not under such obligations (as indeed I think my self tyed to your Lordship by a perpetual Bond of gratitude) Yet considering the subject matter and occasion of it, I could think upon none fitter than your Lordship, to whom I might devote it. It's Birth was on the Anniversary Day for the Martyrdom of an incomparable Prince, whose whole Life was one continued Lecture of the most excellent morals, the most Sublime exact Vertue.

MY

MY LORD

Your Lordship's sincere and invincible affection to Religion and the ministers of it, your Loyal principles, and virtuous resolutions so firmly established as can't be shaken by any blasts of Time; your unwearied diligence and zealous endeavours for the publick good, and welfare of your Country, particularly for our Colony to Africk & the Indies, which was designed to advance the honour and wealth of the Nation. These are virtues which, in the most cloudie times, are able by their penetrating rays to command honour sutable to their worth and value.

These, MY LORD even these, by which your Lordship has indeed adorned your Quality, might be sufficient motives to prompt me to my duty of making this small present, which (being offered with a sincere mind, I know will have your favourable reception.

That your Lordship, by your pious example, by your generous endeavours for the publick good, by still advancing the true Interests of Religion and the Church of Christ; may make your noble family yet more noble and illustrious; And that after a long and peaceful life here on Earth, your Lordship may arrive at those peaceful and happy Regions above, is the zealous Prayer of,

MY GOOD LORD,

Your Lordships very much obliged
and humbly devoted Servant,

Mr. Al. Auchinleck.

Exod. XX. 12.
*Honour thy Father and thy Mother, that
 thy days may be long &c.*

MY Text lyes here inclosed within a Sacred Cabinet of Orient Gems, and Pearles of great price, to witt, in this Chapter containing the Ten Commandments, which are indeed so many Rich and Precious Jewels, shining in the mid'st of darknes. Or, they are like the Golden Candlestick of the Sanctuary, *Exod. 25, 31. his shaft and his Branches, his bowls and his knops, and his Flowers, with all his Lamps of pure Gold, shining with their Native brightness and Splendour, and enlightning all that are content to be guided by their Light.* And no wonder, for they spring from that glorious Lamp of Infnit Light, that Eternal Light of Heaven, the Lord himself, who is here (by *Moses* his Holy Pen-man) represented talking with the Children of Israel from heaven, *V. 22* descending from Mount *Sinai* in fire, *Exod. 19. 18. 19.* with the Voice of the Trumpet sounding long, and waxing louder and louder; the people themselves seeing the thundrings and the Lightnings and the noise of the Trumpet, and the Mountain smoking, which made them all to Tremble.

But what? And must GOD indeed, the most High GOD descend from Heaven? or, must he possessor of Heaven and Earth speak immediately to dust and ashes? Yes, The great *Jehovah* so far condescends, for the Information of mankind. Yea, he most wisely compendiseth his Holy Will (as it were) in ten words.

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that by it, as by a glass, we may the more easily see, and being briefly contrived, we may the better remember our whole duty both to GOD and Man; It being, as a *Cart or Map of a Countrey*, easily carried about with us in the Cabinet of our Memory. And after the Lord has briefly spoken forth, with the sound of his Heavenly Trumpet, the Duty of Man to himself in the *First four Commandments*, He then holdeth out the Duty of Man to Man, the Duty of every one of us to our Neighbour. And withall, begins our special duties to special and principal persons, and such unto whom we are in a special manner obliged, *Honour thy Father and thy Mother, that thy dayes &c.*

The words naturally fall afunder in these two; the *Precept* and the *promise*. Or, the *Command* and the *reason* of it. The precept is, *Honour thy Father and Mother*. The Reason or promise is, *that thy days may be long upon the Land which the Lord thy GOD giveth thee*. The Original word being of Active signification, the Reason or promise may be thus rendered, *Honour thy Father and Mother, that they may prolong thy Dayes*. Parents are said to do that which GOD properly does, because they are the means and Instrumental causes GOD makes use of for conveying his special blessings upon Children, & to prolong their days upon Earth. They are the Divine Channels through which run the blessings of Heaven. For GOD hears the Prayers of Parents blessing their obedient Children, that do them Honour; and cursing their Stubborness and disobedience, that do them dishonour and shame.

And we find, that Intemperance in Children, or Gluttony and and Drunkenness, was not Capital by *Moses his Law*; But when joyned with Rebellion, Stubborness and Disobedience to their Parents: But when it was joyned, then and in that case, the Parents might delate their Son to the Judges, and without further prooff but their own Testimony, he was to be Stoned to Death *Deut. 21. 18.* *The Eye that mocketh at his Father (says the just Solomon, Prov. 30. 17.) and despiseth to obey his Mother, the Ravens of the Valley shall pick it out and the young Eagles shall eat it.* i. e. The lewd and unnatural Son shall be sure to be Seazed upon by the just Judgement of of the Righteous GOD, who in his own time will find out the means to be avenged upon him. And on the contrary, the Obedient

bedient Son, who does them honour, with Reverence and kindness treating his Father, and is carefully observant of his Mother, may well expect the Divine blessing. And therefore S. Paul, exhorting Children to this Obedience calleth this precept Eph. 6. 2. *the first Commandment with promise.* It being the first in order of the second Table, and the only commandment of that Table that hath an express promise, and the only Commandment of the *ten* that hath a particular promise. This Reason then is an express promise of Long life and a prosperous fortune, as far as it shall contribute for GODs Glory, and their own good and Eternal wellfare, to all such as observe this Commandment.

Now, For the precept, *Honour thy Father and thy Mother* : Here is presented to you, the Subject, *Father and Mother*] and the Attribute *Honour.*] 1. For the Subject *Father and Mother.*] The name of *Father and Mother* is a very Compendious name; For it comprehends all such as by GODs Ordinance have any preheminance, preferment or excellency above others; whether they be our natural Parents, our immediat progenitors; or the rest of our Ancestors who are numbered on, in the Line which they call ascendent. Or, whether they be such (our immediat parents having breathed out their Life) as are substitute in their place, for taking care of Orphans, by reason of affinity or consanguinity. Or, whether they be Spiritual and Ecclesiastical Parents, fathers of the Church, the dispensers of the Gospel, who by the Preaching of the Gospel begot you to God, and as tender Mothers travel in Birth for you till Christ be formed in you. 1. Cor. 4. 5. Or, whether they be such as are Superiours any ways, tho' without Authority, even such as God, by Age only, or by some supereminent Gifts hath blessed above others; such as are the gifts of the Mind, as Witt and Learning (which are most to be honoured) Or, of outward Estate, as Wealth and Nobility. 2. Sam. 25. 8. Or, whether they be civil and political Parents, such as are all Magistrats, Kings and Princes, under whose Government we live; For these are comprehended in this Precept under the name of *Father and Mother.*

Yea, the force of the Precept carries this: and that it was the intention of GOD when he spake unto all the Children of *Israel* in the Mount, out of the midst of the Fire, may appear thus, 1. Be-

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cause, if the Decalogue contain a perfect Rule of our duty to GOD, and if this duty (which is Respect and Reverence to our Superiours) be not pointed forth in any other Precept, it necessarily follows, that in the very primary intention of GOD, this special duty was comprehended in this Commandment.

II. Besides, seeing the Scripture it self designes such by the name of *Fathers*, and the Holy Ghost is the best interpreter of himself, it manifestly indicats what was the intention of God. The common name of the Kings of *Gerar*, *Gen. 20. 2. &c.* was *Abimelech*, *my Father the King*. *Naaman* the Syrian Captain, being honourable, was stiled by his Servants, *My Father* 2. *King. 5. 13.* When *David* speaks to King *Saul*, he calls him his *Father*.

GOD then, the great Legislator is pleased to call Superiours by the name of Parents, 1. Because Fatherly power and Government is the Ancientest of all: for at the first, and in the beginning of the World, Parents were also Pastors and Magistrates, Priests and Princes.

II. Besides, His great Wisdom is greatly manifested in this, for the name of Parents being a most sweet and loving name, he calls Superiours by that name, that Superiours may be put in mind to exerce a Paternal Authority over Inferiours, and Inferiours might be allured to the duties they owe to their Superiours, as Children to their Fathers. Fatherly power and Authority, is of all the sweetest, and therefore it is propounded for a Rule or Canon to all Governours or Princes.

Neither does this disagree with that Commandment of Christ *Math. 23. 9. Call no man your Father upon earth*; for that is not to be understood of the Name, but of that Paternal authority given to some which was only due to God our heavenly Father. And our Saviours meaning there, is only to restrain the ambitious Titles of the proud Pharisees in those dayes, who desired not only so to be called, but that men should rest in their authority alone for matters concerning the Soul, and of everlasting Consequence.

This is for the Subject. Now for the attribute, *honour*. The original word is *Chabad* which in *Kal.* signifies to be, or to make, *weighty* or *Ponderous*. But in *Pibel* it signifies to *honour*. Because whom we honour we don't esteem them light and base, but we ponder their worth

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worth, and weigh their authority. Honour your parents, and don't lightly account of them; have them in no small, but in great estimation. I told that *Father* is a compendious Name; And so is this word *honour* no less comprehensive, for it contains all duties to Superiors; Love, Obedience, Reverence in Heart, Word, Behaviour and Actions. In the *Understanding*; there ought to be a worthy estimation of their Eminency and prerogative, a right Judgment concerning their person and Office. In the *Will*, there should be a propension to love and honour them, which is declared by some civil behaviour or outward submission. In *Works*; Obedience to their Counsels, Defence and Maintenance of their persons and authority, according to their several Ranks, and the nature of their places; Prayer to God for Them, with giving of thanks, imitation of their Virtues and Graces.

These are the things which the word *honour* points at, and speaks forth to us; so that in it, as in a little compendious Book, children may read their duty to their parents, servants may learn fidelity to their masters. And if another page of this Book were turned over, there People might read their duty to their Ministers, to hear them Joyfully, to submit themselves to all they shall plainly and directly teach out of the word of God; to obey them, to submit unto them as to such that watch for their souls, to account their feet beautiful that bring glad tidings unto them.

But these pages we pass by at this time, and proceed forward in this Book; and shall read to you the duty of people to civil magistrates; of subjects to their princes; which indeed may be collected from what I have just now spoke upon the Word *Honour*.

But for further illustration of this doctrine annexed doing honour to princes, I shall

1. Give you the scriptural account of it.
2. I shall speak something of the adversaries of this truth, who tho' they differ among themselves, yet do unite and combine against Orders and Governments.
3. I shall shew the reasonableness of this *honour*, by giving a glance at the unspeakable damage and Mischief that accrue to a Nation through the want of Government; and the advantage People have by it.
4. I shall make application of this unto us of this Kingdom. And

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That the world may once be convinced of the innumerable evils and ineffable miseries that have befallen our fathers, and our selves by dishonour done to Princes.

First, the Spirit of God in the Scriptures obligeth us to Honour our Princes in Thought, in word and deed. 1. In Thought. Eccles. 10. 20. *Curse not the King, no not in thy thought, Curse not the Rich in thy bed Chamber, for a Bird of the Air shall carrie the voice, and that which hath wings shall tell the matter.* There is one thing here worthy of observation, and 'tis the difference that is made between the King and his Nobles. *Curse not the Rich*, of such you must not speak evil in your privat houses; in your bed Chambers: lest a bird discover it by some miraculous demonstration, as a just revealer. Or, lest that which hath Wings, that is, the Angel that attends you, order it so, as to publish it to the World. But when he speaks of the King, call him not accursed in thy Heart; *Curse not the King, no not in thy thought*; which because it is only perceived by GOD, who is the searcher of the Heart, it shews plainly, that as Angels take care of the Rich, the Mighty and Princely men of the World; so Kings are the particular care of GOD, who is the King of Kings and Lord of Lords.

2. And as we are obliged to Honour them in Thought, So likewise in Word, not only by speaking of them with reverence, *Thou shalt not revile the Gods* (said Moses Exod. 21. 28.) nor *Curse the Ruler of thy People*; But by Praying for them, 1. Tim. 2. 1. *I exhort therefore, first of all, that Supplications, Prayers, Intercessions & giving of thanks be made for all men, for Kings, and for all that are in Authority, that we may lead a quiet and peaceable life in all Godliness and Honesty*

3. In Deed; By payment of Tribute. When our Saviour was conversant upon Earth, he confirmed this not only by his Precept, in commanding to give unto Caesar the things that are Caesars Matt. 22. 15. 16. 21. But likewise by his practice and example. For when he came to Capernaum, he said to Peter, Matt. 17. 25. 26. 27. *What thinkest thou Simon? of whom do the Kings of the Earth take Custome or Tribute? Peter says, of Strangers, Jesus says unto him, then are the Children free; notwithstanding (says he) lest we should offend them.* O Golden words! fitt to be Engraven in a Diamond; and.

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and placed alwayes before the Eyes of Christians ! However Christ as the Rich Heir of Heaven, co-equal and co-essential with the Father, was far above the jurisdiction and Edicts of men ; yet that his followers by his Obedience, might learn how to behave themselves to Powers, while they were on Earth ; he dispenseth with his own civil right, and vails such outward accomplishments to the Ordinances of Humane Authority.

As by *Tribute*, so are we to Honour Princes by *Obedience*, which is a voluntary doing of that which Superiours command, or patient suffering of that they shall inflict upon us. *I counsel thee* (saith the wise Preacher Eccl. 8. 2. 3. 4.) *to keep the Kings Commandment, and that in regard of the Oath of GOD ; Be not hastie to go out of his sight ; stand not in an evil thing ; for he doth whatsoever pleaseth him. Where the word of a King is there is power, and who may say unto him what dost thou ? Let every Soul* (says St. Paul, Rom. 13. 1.) *be subject to the higher powers. And put them in mind* (saith he, Tit. 3. 1.) *to be subject to Principalities and powers, to obey Magistrats. And what says Peter, 1 Peter 2. 13. submit your selves to every Ordinance of man for the Lords sake, whether to the King as Supreme.*

Thus you have Obedience commanded in the Old and new Testament, so that I may say, you have *Moses* and the *Prophets*, yea *Christ* and his *Apostles* enjoying Honour and commanding Obedience to Princes. But tho' an Angel should come from Heaven, or one risen from the Dead should Preach this Doctrine, yet in every Age there will be some proud, presumptuous persons, self-willed and despisers of Dominion.

This leads to the *second* thing I proposed, to wit, the *adversaries* of this Doctrine. What should I speak of the *Anabaptists*, who laid the Ax to the Tree of Order, and struck at the root of Government ? with the Sword in their own Hand, they sought to wrest the Sword out of the Hand of Magistrats and Princes ; they inveighed against Authority, and yet took Authority upon themselves.

A *second* sort of *Adversaries*, are these of the *Romish Church*, who would make the *Pope* Governour of the World. It may be matter of deepest astonishment to these who believe, to be true, what
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our Saviour spake, *The Disciple is not above his Master, nor a Servant above his Lord*; That any person, as Vicar to the holy JESUS, (who refused to arbitrate between contending Brethren, and told his Kingdom was not of this World) should pretend to dispose of Crowns and Scepters, averr that by him Kings reign; and in case of pretended Heresie can absolve their Subjects from their Allegiance. Had the Apostles owned such a Commission, Christianity had never taken root in the World. Do ye think the Roman Emperours, or the Monarchs of the East would have been brought into Christs Fold, by these harsh invitations, this rough Voice of the Shepherd?

But I wish I could say, that of all that are called Christians, the Papists only are lyable to this Charge. But alas! too many of those that, forsooth, profess Enmity to Popery, are sadly guilty with the Papists in this particular. And,

This is a third sort of Enemies to Government and Order. As the Bishop of Rome, who pretends to an *universal Monarchy* and *Jurisdiction* over the Catholick Church, does arrogate to himself that which is the Prerogative of Christian Princes, to wit, to convocate Oecumenical Councils, National and Provincial Assemblies; and likewise to dismiss Ecclesiastical Conventions. So there be some, who tho' they profess no great Friendship to the Romish Bishop, yet do heartily concur with him in bearing down the power of Kings, and prerogatives of Princes. Do we not read, and have we not often heard of an Assembly of Divines meeting together without the Prince his approbation? And likewise of a National Synod, or a General Assembly, allowed indeed to sit by the King's Authority; But when he would have dismissed them, they did so far flie in the face of that same Authority that they refused James Duke of Hamilton, to rise, tho' commanded by his high Commissioner, by open Proclamation, with the sound of a Trumpet. And their Reason was, because they thought themselves sure of such a sufficient force as was able to make resistance to the Sovereign Authority which called them. For tho' St. Paul say Rom. 13. 1, 2. *Let every soul be subject to the higher powers: whosoever resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation.* These

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These pretended Protestants answer, forsooth, That this Command was but Temporary, when the Church was in its Infancy, incapable to resist. But if the Apostle had lived now, he would have spoke otherwise. This agrees with the Doctrine of Card. Bellarmine, & is most ridiculous and false. As if indeed, the Epistle to the Romans did not oblige all Christians to the end of the World; and as if the Apostle had taught Patience and Obedience only to accommodate himself to the Times.

According to this Doctrine, power and strength will exempt Men from the Commands of the Gospel; for only they that are strong and powerfull, and not the weak, are permitted to resist the Ordinance of GOD.

But let us hear how they make use of the Popish Sophistry: For they distinguish between the Power or Authority, and the persons of Princes. Authority it self, the principality or power is from God, and is his Ordinance; but the Prince is from men. They dare doe against the Prince, but nothing against the Principality or Power. What execrable sophistry is this? For the Apostle, by Power, does not understand a quality without a subject; but fixeth it to the Person, v. 4. saying, *That the Prince is the minister of God, and that he beareth not the sword in vain.* Or, Can there be any government, power and dominion, without a Prince or Governour? Or, can we doe honour, be obedient or submit to Princes authority against their Persons? Is it not to be subject to Princes against themselves? This distinction was made use of to the reproach of Christianity.

As for that subterfuge, that all men are free by Nature, and that Princes derive their Authority from the People, in whom it is said to remain fundamentally; and in case of male-administration may resume and reduce all things to the state of nature. This is still to joyn with the Jesuits. But what does it tend to, but to the utter ruine of Order, and the very dissolution of government? For who shall be Judge of a Prince's male-administrations? especially when so taking an Object as a Crown and a Kingdom is proposed to the Eye of a covetous and ambitious man.

As for that pretended natural freedom; was not Adam created Monarch of the world, by the voice of nature, as he was Father of all those

those that sprung from him? and by the voice of God himself from heaven, bestowing it upon him *Gen. 1. 28.* So *Cain* as the elder, had the Rule over his younger brother conferred upon him, in express terms *Gen. 4. 7.* And so the great Patriarch *Noah*, after his coming out of the Ark, retained the same power and authority that *Adam* had. So that in the beginning, *Sovereignty* appertain'd to fathers, and is derived of the paternal power. And some do suppose that God would not have commanded *Abraham* to kill his son, but that he was a Sovereign; and had a supreme power. We read of *Isaac* when he blest *Jacob* upon a mistake, thinking him indeed to be his first born, he says *be Lord over thy bretheren, and let thy mothers sons bow down to Thee. Gen. 27. 29.* And when *Judah* commanded his daughter in Law *Thamar*, to be brought forth and burnt for her Whoredom, it gave indication that he by his paternal supremacy in the Family, had power of life and death. And so it was with the heads of Families, where the Father was a Patriarch, the Fountain of his nation, of his Tribe or society. For the paternal power is the original and fountain of the Royal authority, And therefore as this power could not spring from children to parents, so as little from people to princes. If you consider this, where is the universal original equality, and consequently the natural freedom and liberty of mankind?

There is another doctrine very dangerous, and most destructive to government, and tendeth to confound the World, to wit, that all *dominion is founded in Grace*. This was the opinion of the ancient *Gnosticks* even in the apostolick times; & since revived by the Schoolmen; and in this last age as much maintained as ever; and I am afraid it still keeps possession in this Island. According to this, no man hath right to govern, nor yet to possess his own privat Fortune, but a *gracious person*, and one in favour with God. So that any *insolent Pretender* to Piety, may disturb the state, or invade his neighbours Rights & inheritance, whether superiors or others, & judge himself as lawfully invested, as the children of *Israel* were in the land of the *Hittites*, the *Amorites* and *Jebusites*. This is for the adversaries of this Doctrine.

We come now to the *Third* thing proposed, which is the *Reasonableness* of this honour; which will appear most evidently. If we consider the infinite loss and unspeakable damage which people suffer, when

when they are deprived of *Governours* and *Princes*. when there was no King in Israel every man did that which was right in his own eyes. I need not to tell you of the *Danites* committing robbery, and by force taking away the Gods of *Micah*, and their setting up *Micah's* graven image, when they possessed themselves in the city of *Laiſh*. Nor need I to speak of the men of the city of *Gibeah*, their ravishing the *Levites* concubine to death; and all the Tribe of *Benjamin* countenanced their villany, and took upon them the defence of the children of *Belial*, against all the Tribes of Israel. All this was done in those dayes (says the Scripture *Jud. 20. 13. 14.*) when there was no King in Israel. So that,

As upon the setting of the Sun, when our *Hemisphere* is deprived of his *Orient* beams, there follows *Darkness* and gloominess and the *Horror* of the Night, and all living *Creatures* are afraid to stir abroad. So it is, when a Kingdom is deprived of their *Sovereign*, then immediately follows nothing but the *Horrid* works of *Darkness*, *Lamentable* disorder and confusion; *Atheism*, *Rebellion*, *Schism*, *Murders*, *Oppression*, *Cruelty*, *Perjury*, *Robbery*, *Sacrilege*, and all horrid *Sins* abound, without any *Check*, without controlment, without any condign *Punishment*. One part of a Kingdom riseth up in Arms against another. The *Traveler* cannot be safe in his journey, the way-faring man when he is turned in to shelter himself under another mans *Rooff*, can hardly promise himself safety and protection from his *Landlord*, and he again is afraid of his guest, The *Brother* riseth up against the *Brother*, and sheaths his *Sword* in his *Brothers* Side. The *Father* is against his *Son*, and the unnatural *Son* against his *Father*.

Neither is it any wonder, tho darkness follow the setting of the Sun, tho the members of the body be confounded when deprived of the *Head*; Tho the Body be without *Breath* and life, when the *Soul* is separated from it. No marvel, tho the branches of the *Tree* wither, when the *Root* is burnt up; tho the building and superstructure fall and ruin, when the foundation is shaken. Tho the *Ship* tumble up and down in the uncertain waves, till it either run it self upon the *Rocks*, or be overthrown by *Stormie* winds; when it is deprived of a *Pilot*, who by his dexterity may guide it in its course. And,

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Are not Princes all these unto the People over whom they Reign? For as the *Sun*, they rise and dispell the Mists of Darknes spread over the Land. By their *Royal Edicts* sent forth, they'l dissipate the mists of open profaneness. With *Darius*, *Dan.* 6. 26. they'l *make a Decree* that in every dominion of their Kingdom, *men should tremble before the God of Heaven*, who is the living God and steadfast for ever. With *Josiah*, 2. *King.* 22. 25. they'l repara the *breaches of the house of the Lord*. With *Constantine* the Great, and other Christian Emperours and Monarchs, they'l dignify the Orthodox Pastors, and honour the Fathers of the Church. They'l discourage Heresy and Schism; and by their *Royal Authority*, they'l fright away the Wolves that come in Sheeps Cloathing, and all the little Foxes that spoyl the Vines. For *they are the Ministers of G O D for good*, and whosoever does that which is evil may justly be afraied, for *they bear not the Sword in vain*. They are the Head which keeps all the members of the body in order, ordaining every one their Labour and work; so that one encroaches not upon the Office of another. They are (as it were) the Root of the Tree, the Original and Fountain of Honour and dignity. They are the *Basis* or stay of the People, the weight of all lyeth upon them; They are the *Atlas* of their Kingdom, and bear it up upon their shoulders. They are the *Pilots* who sit at the Helm of the Ship of the Kingdom, when she is tossed with storms and tempestuous winds, and govern her even amidst the Rageing Waves; and saves her from running upon the Rocks of self-division, and from being overthrown by the Stormy Winds of Foreign force. In Brief, they are the Bonds of a Kingdom, the Guard of good and wholesome Laws, the Sanctuary of Innocency, the shelter of Meekness and Simplicity against Violence and fraud, the fearful Comets of the guilty; They are the Patrons of Peace, the Fathers of their Countrey, the nurling fathers of the Church, even as Queens are nursing mothers *I/a.* 49. 23.

We are now arrived at the *Fourth* thing I proposed, which is, to make application of this to our selves. 'Tis the great Glory, and has been the blessing of this Kingdom, that God (by whom Kings reign) gave us Princes, who for their royal Endowments may be reckoned amongst the best of Kings and Princes of this earthly Globe.

Globe. For how many Ages have they run down the Squadrons of our Enemies, and raised to their Names everlasting Trophees, by their admirable Courage and Conduct, in defending our Ancestours, their Liberty, their Lands and Heritages, against puissant and inveterat Enemies? Our Princes in stormie times have been our Refuge under GOD, and our shelter. Nor were we ever overcome by humane force, while we kept *Fidelity* to our GOD, and *Loyalty* to our Princes. And if at any time the bright Sun of Monarchy amongst us suffered an Eclipse, it happened always by the dreadful interposition of the misty Clouds of *impiety* and *Disloyaltie*; The great *Jehovah*, in his Just Judgement, wreathing the intolerable Yoak of *Tyrannie* about the necks of *Rebellious* and *disobedient* Subjects, till they learned their Duty to *himself* and *allegiance* to his *Anointed*.

My mind abhors to think upon the horrible and tempestuous clouds, the Darkness of miseries that ensued upon the setting of our glorious Sun, CHARLES the First, whose Lamentable Death we think our selves obliged Solemnly, this day to commemorat. What blackness of Darkness can represent this day? As *Job* said of the day of his Birth, *Job* 3. 4. 5. 10. may we say of this horrible day; *Let Darkness and the shadow of death stain it, let a cloud dwell upon it, let the blackness of the day terrify it, let it be solitary, let no joyfull voice come therein.*

What infamy stricks upon that capricious Age to bear the date of such Impieties? And to have it Recorded to Posterity, in such a time was such a Treason? No tongue, no Pen, no Pensil, nor art of Man can paint it forth to the Life. The Earth shall not hide it from the Heavens, nor the Heavens abstract it from the Earth; it shall be the detestable hatred of all Generations to the end of the World.

But whence flowed this black and dismal day? Did it not Spring from the breach of this Fifth Commandment, *honour thy Father and thy Mother*? Was this to honour our Native Prince, to joine against him with our *Rebellious* Neighbours, whose great design was the setting up a *Common-wealth*, and the extirpation of the *Scottish* Race, our *Royal Family*? To joyn in *League* with them that had raised tumults against him, and suffered the clamours of the

in London and
Westminster.

vulgar

A Sermon Preached upon

Vulgar, to pass all Boundaries of Laws, and Reverence to Authority; by which Insolency and Rudeness, they forced away the best of *Kings* from his *Royal Palace*.
 at Hull. To unite with them, who had affronted and

Repulsed him; and lifted their former Tumults and Rabbles into formal Armies; who exposed to publick View his Letters, the Secrecy of which Commands a Civility from all men not wholly barbarous; as he himself most justly complained. To League with them who received his messages of Peace with an air of Insolence, tho it was his Royal pleasure to send to both houses, ~~once~~ and ~~over~~ again, and a third time, after the setting up of this *Royal Standard*. So tender a regard, so fatherly, a kindness had he to the welfare of his people and so great an aversion to the engaging them

in a Civil War.

Was it an Honour done to the *Father* of our *Country*,
 Oxford. that when he withdrew from his chiefest strength, and adventured so far as to render and commit his

Royal Person to the Scottish Armie; thinking that so great, so singular a trust might engage their affections, who had often professed they fought not *against*, but *for* him? But alas! how soon did he resolve the riddle of their loyaltie? They proved like the reed of *Egypt*, which (when he leaned to it) run into his hand.

I know there was a part of that Army, and that
 Earl of Callender considerable too, (who being animated by some
 and my Lord gallant Souls that commanded) were readie to
 Sinclair stand and fight for their Prince, and bring him
 (as he desired) into his native Country. But

O sight of Treacherie! The greatest and most prevailing partle, delivered him up into the hands of his Enemies, to their perpetuall infamy, and the reproach of the Nation.

Now was it high time for this blind-folded Nation to open their Eyes, and see their past Errors: And their Representatives in Parliament being ashamed ~~that~~ their former Miscarriages towards this incomparable Prince, now at this time a Captive and close Prisoner, Resolve to, and did, raise a brave Armie for his Delivery, out of the cruel Hands of his Blood-thirstie Enemies; nor could they think

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think upon a better way, for expiation of their Crimes, and washing away their former guiltiness.

But what a powerful prevailing Party was it, that countermanded the State, and *set up* against this noble and brave Resolution? who were these that (having hitherto overvailed the blind Eyes of the *Plebeian* multitude with *specious pretences*) now violently opposed the levying of an Armie, and declared against that *Ingagement*? And tho' he was in the Hands of *cruel Blood suckers*, did declare his Concessions unsatisfactory, and protested against the restoring of him to his *Royal dignity and power*? was not this to joyn with the *English Sectarian Traitors*, and behave like wicked and *rebellious parricides*? And what could they mean, after they had contributed so much to deprive him of his Crown, his Revenues, his Servants, his Children and his Liberty (by that Declaration) but to take away his Life?

How high and mighty were their Courts of Judicature? when they not only controlled the Laws and Statutes of *Parliament*, and taught the Kings *natural Subjects* to lift up their Hands against him; But made the noblest and most *princely Men* of the Kingdom to *humble themselves*, and many persons of *Quality* to bow before them in *Sackcloth*. And why? Because these brave Men made an *Essay* (tho' alas! unfortunate) to rescue their native *Prince*, and deliver him from the cruel hands of *English Regicides*.

Was this to keep the Fifth commandment? was this to doe *honour* to their *native Prince*? was this ministerial? was it christian? was it humane? Or, is it not a perpetual stain and dishonour to their *Partie*, & an everlasting Reproach? Was ever *Majestie* treated by *Subjects* with such contempt? Was it not this that encouraged the *Bloodie Sectarians* in their hellish insolencie, Even to assume such impudence, as to arraign, and (after a mock-trial) to condemn that grave, wise, just, constant, and most religious Prince; and to cut off that sacred head, tho' anointed with *Oyl*?

O thrice cursed blow, that struck the Head from the head of these Nations! The Mirrour of Manhood, the Nurfing Father of the Church, the Ornament of Religion, the Glory of Christianity! who dyed a faithful Martyr, and is buried in the everlasting Monuments of Fame; of whom history (the Worlds Looking-Glass and times
Records

Recorder) shall make honourable mention to all Generations. 'Tis but needless to speak much of Him, the deprivment of whose excellencies can't better be shadowed out by the skilfullest Pensil, than by covering it over with the Vail of Silence. For what can my words but wrong his Perfections, his Virtues and Excellencies, which the *British* World, and the Church of Christ were deprived of, by the bloodie Hands of wretched Miscreants? O execrable! O unparalleled Villanie, and to be remembered with continual *Lamentation*.

And good reason have we, if we consider what a fatal *Night* of horrible *Darkness* did fall down upon this Kingdom, immediately after the sad and fatal *Eclipse* of our *glorious Sun*. The hearts of People did melt, and their Spirits fainted; their wonted Courage and Resolution went from them, and there was no News but of the Defeats of our Armies, and the Victories and Triumphs of our Enemies. Our Princes became like Harts, they went without strength before the Pursuer: Neither was it any wonder, for he who was our *Head* and the *breath of our Nostrils*, being taken away, all the motion that was in the Body, was but like the stirring of a Man newly beheaded, which soon ceased. And therefore it needs not be matter of admiration to any, tho the basest and most abject slaves insulted us, who were once the Gaze and Envy of our Neighbours. For why? we were as a *Body* that wanted Breath and Life, being bereaved of our *Head*, and so not able to oppose them with our former and wonted *Courage*. And therefore they came in upon us like a Flood, and filled all places with *Sorrow* and *Lamentation*: whose Heart was so flintie, that would not then have melted all in Tears, to see the *Treasons*, the *Plots*, the *Murders*, *Massacres*, *Sacrileges* and hideous *Alarms*?

Scotland then did weep (like *Rachel*) for her Children, and would not be comforted, because they were not. Our Enemies displayed their proud *Banners* against our Walled Towns, and raised up their loftie and swelling *Rampiers* against our fortified places. The great Ordinance (that fatal Engine invented for the destruction of Mankind) in manner of a great Earthquake, so terribly roared and thundred, that the Earth seemed not only to tremble under Mens Feet, but by and by to rend in sunder, and swallow them up: The Air became thick, and the Skie darkned with the Smoak of the

great

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great Artillery. Then were the Walls of our Towns made saltable, and the Enemy (who glistered in their bright Armour) approaching, some assaulted the Breaches, others with their scaling-ladders scaled the Walls. Then followed the noise of small Shot, the clashing of Armour, the neighing of Horses, the Sound of the Trumpet, the beating of Drums and other Warlike Instruments, with the Lamentable out-cries and pitiful groans of dying men, which was so confused and so great, as if Heaven and Earth had been confounded together.

Our *Valiant men* (whose Hearts were as the Heart of a *Lyon*) fell by the Sword, the Mighty fell in the midst of the *Battel*, the beautie of our *Israel* was slain upon his high places. How did the mighty fall, and the Weapons of War Perish? The Young and Old did ly on the Ground in the streets, the Virgins and young men did fall by the Sword; They that did feed delicately were desolate in the Streets, they that were brought up in Scarlet embraced dunghills; You might then have seen poor Innocent Babes killed on their Mothers Breasts, and living Children Sucking their dead Mothers. Some Orphans calling upon their Mothers to arise, but there was no Voice heard, none answered. O pitiful and Lamentable times! How was *Jacob* given for a Spoil, and *Israel* to the Robbers? How did our Cities sit solitary that were full of People? How did *Scotland* become as a Widow? She that was wont to be great among the Nations, and (in regard of *proweess* and *Courage*) a Princess among the Provinces, how did she become Tributary? She weeped sore in the night, and her Tears were on her Cheeks: Among all her Lovers she had none to comfort her, all her friends dealt *treacherously* with her, they became her *Enemies*: For she being insensible of her own happiness, and possessed with fond hopes of bettering her condition, did close and unite with *pretended friends*, but *real Enemies*; and gladly contributed to her own Ruin. So that we became a Reproach to our Neighbours, a Scorn and a derision to them that were round about us; we were made a *By-word* among the Nations; a shaking of the head among the people.

And when we thought to have attained some harbour of Consolation under the protection and Conduct of that wise and most worthy Prince, CHARLES II. of Glorious memory, by setting the An-

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cient Crown of his Royal Progenitors upon his Sacred Head ; Then immediatly this fore evil was added to the rest, we were bereft of him who was the Glorious Object of our expectation. For he was constrained a second time to take *banishment* upon him, to fly from his Dominions, and to live among Strangers ; where he behaved himself so in his low estate to the Admiration of the world, that he gain'd an absolute Dominion over the affections of all that had the Honour to know him ; such an *Heroical Greatness* shined always in his Eyes, such an extraordinary Majesty in all his Actions.

Some of our Noble *Heroes* were likewise forced to flee abroad. Others of them were carried into captivity, their inheritance given to strangers, and also to *Treacherous* and *Unnatural* Countrey-men. Our *Gentry* were trodden under foot, Imprisoned, Faulted, and Fined for their *Loyalty*. Ministers of Religion were threatened, and some of them carried captive into a strange Land, where they sat down and wept when they remembered *Zion*. Nor was it any wonder tho' they hanged their Harps upon the Willows, if they considered how they had contributed to the making our Gold become dim, and changing our most fine Gold.

O *Deplorable times!* O *dayes of darkness* and the shadow of Death ! Let them not be mentioned but with Lamentation, wailing and Tears, because they hid not sorrow from our Eyes. The joy of our heart ceased, our dance was turned into mourning ; our inheritance was turned to strangers, our houses to aliens ; we were orphans and fatherless, our mothers were as widows, servants ruled over us, and there was none that did deliver us out of their hands. But when I pray you, did all those evils befall us? Even when there was no *King* in our *Israel*. Nay were not all these sorrows the necessary consequents, the natural product and genuine offspring of all the dishonours done to *CHARLES the First*? Nay, what were they but God's Just Judgments and the Vials of his wrath poured forth upon a *Rebellious Nation*, for quenching that great light of *Israel*? And for the innocent blood, not only shed in the fields, but on mournfull and bloodie *Scaffolds*, even the *horrid murder* of the kings greatest *worthies*, those *heroes*, the glory of our nation, of whom that generation was not *worthie*.

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Ah! mad and frantick *generation!* Thus to have cut your own *Sinews*, and to break your very *Bones*; and to spill upon the ground your best and noblest *Blood*; and so far to weaken your selves, that you were nothing capable to resist those base *Paricides*, when they came in upon you like a flood; and whom you with so much blind *Zeal*, formerly assisted against your great *Sovereign!* And that to his overthrow and ruine, the ruine of Religion, the confusion of Church and State, the violation of Laws and Justice, the forcing his *Royal Consort* to flee from his dominions, with her *Royal Children*; And as much as in you lay, to the rooting out of the *Royal stem and Progeny!*

As *Jacob* said of *Joseph*, *Gen* 49 23. may not we say of this *Royal Stem?* The Archers have sorelie grieved it, and shot at it, and hated it. And as thus it has had the fate of *Joseph*, so should it be our earnest Prayer to the God of *Jacob*, that it may likewise have *Joseph's* blessing. That it may be a fruitful Bough, even a fruitfull Bough by a well: whose branches may run over the wall. That its Bowe may abide strength, & the arms of its hands be made strong by the Mighty God of *Jacob*, from thence is the shepherd, and Stone of *Israel*; That the almighty may yet bless it with blessings of heaven above, blessings of the deep that lyeth under; Blessings of the breasts and of the Womb, even to the utmost bound of the everlasting hills.

F I N I S

